

MILLENNIAL

The Monthly Magazine on MORMONISM

STAR



Vol. 110, No. 11

November, 1948

About the Cover

DIG, DIG, DIG—WELL ALL RIGHT!—And when you're through gathering the potatoes into sacks, you can take a rest like Elder Frank M. Carlisle and Brother Patrick Fleming of the Luton Branch as they appear on the cover of the November **Millennial Star**.

A welfare store of over half a ton of potatoes was the net harvest of a Luton welfare project begun at ploughing time last Spring, continued through weed-hoeing time in the Summer, and finished off with the Autumn harvest. Several other branches throughout the mission have done likewise, Norwich Branch reporting a harvest of 1,200 pounds of potatoes to be divided among the needy.

Not only a supply of good, eating potatoes was the result of hours spent on the welfare plot. Perhaps even bigger dividends could be counted in good fellowship, unity and mutual understanding developed among those who met as a group to wield the hoe, the fork, and the spade. They found that the Lord's welfare plan was designed to engender spiritual as well as temporal welfare.

★ THE LATTER - DAY SAINTS' ★
MILLENNIAL STAR

109th Year

NOVEMBER 1948

Vol. 110 No. 11

EDITOR:
Selvoy J. Boyer

Associate Editor
Robert E. Riggs

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AN OPEN LETTER to the "Star"

From the Son of a Former British Missionary

EDITOR'S NOTE: The writer, Harold Glen Clark, is a former missionary and is at present Director of the Extension Division, Brigham Young University.

By Harold Glen Clark

■
"Pres. Jos. W. Clark,
14 Dunning St.,
Middlesbro.

Dear Brother:

We have decided on Sept. 18, 1910, as the date for your conference. I will endeavour to be present. Please let us hear from you.

Your Brother,

/s/ Rudger Clawson."

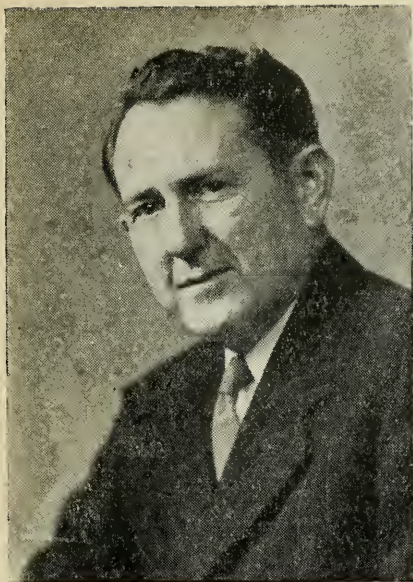
TH**ERE** were many letters such as this among the books and papers of my father who passed away a few days ago in Mesa, Arizona. As I turned over the leaves of the personal notes and records acquired during the eighty-three years of his life, I was impressed particularly with those pertaining to his mission to Great Britain. I could not hold back a feeling of solemn pride that I was the son of a missionary who had filled a mission for the Church of Jesus Christ of Latter-day Saints. Of course, there must be hundreds of sons of hundreds of former missionaries to Great Britain, and as I opened the drawers of his desk and looked through albums and record books, I felt as perhaps many hundreds of sons of missionaries have felt; how sacred is the privilege of examining the most important leaf in a dead father's book of life—his missionary experience!

Thirty-nine years ago I stood on the little railroad platform in the desert town of Mesa, Arizona, with my five brothers and sisters and watched father board the train, bound for a mission to a foreign land. Tears streamed down mother's face as she said, "Three years, three long years." For father had postponed going on a mission until his late thirties, and it was, in a sense, a real sacrifice for those left at home

■
without a father and main breadwinner. Mother took in boarders. We milked cows, delivered milk and eggs, and worked in the stores and elsewhere after school and on Saturdays. Our friends and neighbours were unusually kind and thoughtful. The letters home telling us about missionary experiences among the English people were exciting and full of faith. My brother and I, young as we were, dreamed someday of going on a mission too, an ambition which we both later realized. Thus, the time soon passed and with father's return, we found we had actually fared better than ever before in our lives.

And now with his death came a new opportunity to evaluate this experience. I found here and there among his belongings dozens of beautiful British post cards with lovely forget-me-nots, a little notebook filled with such information as where to buy razors in Sheffield, a formula for the itch given him by a fellow-worker, maps of the country, notes to Elders Critchlow, Stayner Richards and other missionaries, addresses of investigators, advice to missionaries, such as "stop speaking when through and while people are still interested," the cost of halls in Sunderland, questions to ask President Rudger Clawson such as "Is God still progressing?" One whole album was devoted to pictures of "my boys" — the missionaries who had laboured in the Newcastle Conference over which he had presided, and in the corner of a drawer, a much-worn gold watch chain with this inscription: "Presented by the Elders of the Newcastle Conference."

One most interesting letter dated 1910, addressed to "President Jos. W. Clark" and signed in the handwriting of Charles W. Penrose, requested that he send a young Elder by the name of



Harold Glen Clark

Alma Sonne to help in the Liverpool office. "I have heard," President Penrose went on to say, "that this Elder is a good penman and typewriter, but of course we do not expect perfection in him." It is doubtful if either of these brethren knew that this humble Elder would someday be the file leader of missionary activity in all of Europe. What a tribute to democratic administration in the Church of Jesus Christ of Latter-day Saints and to the strange, quiet way in which our Heavenly Father brings about His purposes and the progress of His Church in these latter days!

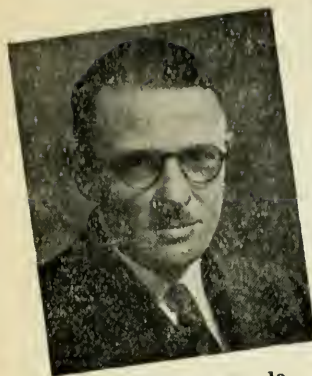
The day after father had been laid to rest in the desert land he loved so well, we all assembled as a family and friends at the old home before leaving for our own homes in Utah, California, and elsewhere. On that occasion, Brother and Sister Edwin Myers, who had been converted by my father in Middlesbro., England, asked to say a few words. With great fervour and in a spirit of gratefulness, Brother Myers bore testimony of how the Gospel of

the Lord Jesus Christ had been responsible for a rich and eventful experience in Zion for him and for his father-in-law, William Trow, and their families now numbering almost fifty souls. The previous week, thirty-six of their children had performed in a church service in a California ward. Brother Myers himself was serving as a high councilman and chairman of the Genealogy Committee in the Long Beach Stake.

Here was another evaluation of the British missionary's experience. Converts and the children of converts rising to call the missionary blessed! It was just like having money in the bank on interest, and the end is not yet for the years will bring a third and fourth generation with interest on interest. Some of them, of course, may fall by the wayside, but enough will remain to swell a great chorus of joy for the light and knowledge brought to them through a humble Arizona missionary. I thought again of mother's tears and our sacrifices as a family thirty-nine years before. Our sacrifices seemed pitifully small indeed!

Today in my office in the Brigham Young University, a young man sought counsel as he began his experience as a college student. "What is your name?" I asked. "Jarome Aird McDonald," he said, "my mother was Ellen Trow whom your father converted in England." I looked at his clean-cut youthful face. I thought of the rich opportunities ahead of him in study and in association with his teachers and with young men and women of faith. What would this education do for him and for those whom he would later serve? Would he be a man of influence in business? Perhaps he would be called to serve as a stake president or in the less pretentious position of a missionary to some soul awaiting light and truth. I thought again of the efforts of my father. Converting a person to the Gospel of Jesus Christ was like dropping a pebble into the still waters of the pond. The circles made by the pebble widen and widen until the waves lap the far-off shores.

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George F. Poole



Selvoy J. Boyer



Leland W. Rawson

MISSION PRESIDENCY REORGANISED

ANNOUNCEMENT was made October 13th of the appointment of Elder Leland W. Rawson as new second counsellor to British Mission President Selvoy J. Boyer. For the past ten months he has been president of the Liverpool District, in which position he will continue to serve in addition to filling his new responsibilities. President Rawson and his wife, Eva Thora Rawson, have been in the mission field thirteen months, having laboured for a month in the Manchester District and for the past year in Liverpool.

President and Sister Rawson are from Boise Ward, Boise Stake, where he has served as counsellor in the Stake M.I.A. and Sunday School Superintendencies, counsellor in the Stake Presidency and a member of the Boise

Stake High Council. He has also been active in civic pursuits.

George F. Poole of North London, who has for the past fifteen months served as second counsellor in the mission presidency, was set apart as first counsellor on October 13th. Since his acceptance of the Gospel in 1918 he has held numerous positions of responsibility, among them North London Branch president and president of the London District.

Reorganisation of the mission presidency was made necessary by the departure for home of Elder Wallace R. Reid, former first counsellor, and his wife, Nora Pratt Reid.

Both Elder Rawson and Elder Poole were set apart under the hands of Alma Sonne, president of the European Mission.

CHANGE IN DISTRICT CONFERENCE DATES

LONDON District conference will now be held on November 7th instead of November 14th as previously planned. Irish District conference will be held November 14th.

"YE SHALL KNOW"

By Alma Sonne

TRUE spirituality consists in knowing God and relying on His promises. It is possible to know God notwithstanding the dictum of certain creeds which declare that God is incomprehensible. In His masterful prayer of intercession Jesus gives expression to this great truth as follows: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." (St. John 17:3) Such knowledge is the foundation of the Christian religion. It paves the way for faithful performance, right living and steadfast devotion.



Alma Sonne

European Mission President and
Assistant to the Council of the
Twelve

A knowledge of God and His purposes concerning His children comes through prayerful investigation and the exercise of faith. The query put forth in the Book of Job, "Canst thou by searching find out God?" is answered by the Prophet Jeremiah: "Ye shall seek me and find me when ye search for me with all your heart." (Jer. 29:13) This is in accord with the teaching of Jesus to "seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7)

To know God is to know the truth for all truth emanates from Him. "Thy word is truth," said Jesus in His prayer already referred to. Without truth man is forever in the shadows of doubt. He is a victim of every current that flows. A knowledge of God includes an acquaintance with His revelations, His mind and will and His attributes. To discover God, not only in the manifestations of nature, but in His revealed word to man should be the chief concern of His children. It is the pathway to exaltation and enlightenment. "Ye shall know the truth and the truth shall make you free," said Jesus to the Jews who desired to become His disciples. (St. John 8:32) Christ's Gospel, which is Divine Truth, is the perfect law of liberty. It will liberate mankind from sin, selfishness, superstition and error. It will provide

the freedom which grows out of brotherhood and the knowledge of man's relationship to God.

Learned men have tried to find God by searching "beneath the crust of things." Almost without exception they have come away from their investigations with the cheerless announcement that "God is unknowable." Religious leaders have taught the doctrine of God's incomprehensibility. It is a false doctrine contrary to all scriptural teachings.

Joseph Smith—when but a youth—relying upon the Biblical injunction submitted by James to "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5), found himself in the presence of the Father and the Son with his mind enlightened and his soul satisfied. God is knowable and His commandments are understandable.

Sunday School Makes New Approach to Problems

“Making the Gospel Effective in the lives of Latter-day Saints” is Theme for 1948

IN line with the Deseret Sunday School Union and their Church-wide programme the British Mission Sunday School Board have just concluded an entirely new type of convention throughout the districts of the mission.

Effective teaching was approached from a different angle than has hitherto been stressed. A specially prepared film sent over from the Sunday School Board in U.S.A. entitled, “Understanding Human Behaviour” was shown first. This presented in detail the necessary steps in preparing a class-room to make the pupils feel happy, comfortable, and well cared for, with emphasis being placed on the need of putting pupils at their ease.

Three important needs of the pupils were then illustrated, namely: **Physical Needs, Social Needs, and Spiritual Needs.** Love and affection were also stressed as important factors needed in helping a child to develop in a normal manner. The wise teacher was asked to meet the needs of the pupils.

Various types of practical teaching demonstrations were next staged, and in the London convention everyone was amazed to see the characters of the story almost come to life when Sister June Carlisle ably demonstrated the use of the flannel-graph. Her apparatus consisted of a piece of flannel on which was painted a background scene of trees, shrubs, and hills, which was pinned to a blackboard, and several coloured flannel cut-outs of figures she intended to use to illustrate her story. As each character appeared in the narrative, the appropriate flannel counterpart was placed in position upon the countryside scene. Only mild pressure was required for the flannel

By William O. Chipping

figure to adhere to the background cloth. Simply made, the flannel-graph outfit provided graphic, attractive visual aid to supplement the spoken word.

In another demonstration all pupils were given slips of paper containing scriptural references; as the lesson progressed each person read extracts from the scriptures as per their reference, and a picture of the happenings contained in the lesson was portrayed upon the blackboard. Every pupil played an important part in presenting this lesson. Good use was also made of pictures, cut-outs, blackboard and the usual visual aids.

An interesting address entitled, **Influencing Human Behaviour through Effective Teaching of the Gospel** was given following the demonstrations, thus fixing in the minds of all the important steps necessary in preparing a Sunday School lesson.

All present were greatly inspired to lift the standard of teaching to new heights, love of the Gospel and God's children being the motivating power.

Moral needs and problems of the various districts were studied, and ideas were presented whereby the Sunday Schools could effectively solve these needs. A blackboard discussion followed, the outcome of these investigations showing the following needs to be general: more creative effort, greater Gospel knowledge, more tolerance and service. The need of accepting and honouring responsibility was also stressed.



June Carlisle illustrates flannel-graph

★

Many thanks are due to the other members of the Mission Board, Sister B. Heaton of Oldham, Brother G. H. Smith of Halifax, Brother J. A. Fletcher of Derby, as well as the missionaries throughout the mission, all having greatly assisted in the work.

Twelve months ago there were fifty-two organised Sunday Schools operating in the Mission; today there are sixty-three. Twelve months ago the total number of members attending Sunday School each week was 1,100;

today there are approximately 1,350 members attending each week. The Deseret Sunday School Union Board aim to have enrolled 500,000 Sunday School members throughout the Church by the end of 1948, and the British Mission is expected to add its quota. How is your enlistment committee working? Is your Sunday School attractive and inviting? Let us all work diligently to achieve this goal by the end of the year. YOU can help!

“Teach ye diligently and my grace shall attend you.”

1949 IS SUNDAY SCHOOL CENTENNIAL YEAR

MARKING the organisation of the first Latter-day Saint Sunday School, 1949 will be a year in which Sunday School activities, past and present, will be spotlighted. Besides the attendance goal of 500,000 set for the end of 1948, special celebrations are being planned both in Utah near the site of the first Sunday School and in Scotland, the birthplace of the Sunday School's founder, Richard Ballantyne. August, month of Elder Ballantyne's birth, has been set for special commemorative services next summer in Scotland. In line with this programme, the *Instructor*, official organ of the Deseret Sunday School Union, has laid plans to make its 1949 issues a centennial volume.



Lorry E. Rytting

“EVERY honourable means should be employed to preach the Gospel. Where one method of approach may fail to interest, another may succeed. The Church is on the alert for new and effective methods of proselyting . . .”—from the Missionary’s Handbook.

The British Mission has adopted these words as the key to supplement the tried and tested activities of tracting, open-air meetings, and cottage meetings. Several successful projects have been undertaken, including market stalls, baseball and basketball teams, and poster advertising. One of the most effective activities undertaken by President Boyer and his missionaries is the use of motion pictures.

Yes, the British Mission has come a long way in the twenty-five years since President David O. McKay assigned a young man named Karl P. Weiler to travel the British Isles with a stereopicon machine lecturing on the State

16-MILLIMETRE MISSIONARIES

By Lorry E. Rytting

of Utah and its Mormon people. Today the job is undertaken with a modern, up-to-date 16-millimetre sound projector showing, in full colour, the way of life of the Latter-day Saints in Utah.

In the past eighteen months thousands of people in all parts of Great Britain have gained a better understanding of life in western America. Elder Guy L. Merkley was assigned to labour as travelling lecturer in the summer of 1947. He was followed by Elders Don C. Wood, Jr., Edward R. Shurtliff, Wallace R. Reid, Lorry E. Rytting, and Douglas W. Loosle.

It has been the responsibility of the elders in each district to book the film in as many places as possible during the time allotted to them. They have succeeded in putting the time at their disposal to the best use. Mornings, afternoons, and evenings have been booked with a variety of schools, fire stations, women’s guilds, religious groups, and civic, business, and youth clubs. Even the lunch period was utilised in many cases when the films were shown to local Rotary Clubs.

The films shown were “Utah, This Land of Ours,” “The Call of the Canyons,” and “Where the Saints Have Trod.” The camera-eye view of the State of Utah with its people, homes, schools, industries, and wealth of scenic beauty has been an ideal introduction to the missionary-lecturer. The films are accompanied by a talk on the outstanding features and statistics of the state and her people and, in many cases, a discussion of the rise and progress of the Church of Jesus Christ of Latter-day Saints.

The question periods following the lectures have resulted in enquiries on everything from the plant life in the briny waters of the Great Salt Lake to the Mormon doctrine of Deity. The lecturer has usually had the opportunity to allay some of the misapprehensions and prejudice which some of the audiences have had.

Musical numbers put the finishing touches to the programmes which lasted from thirty minutes to two hours.

Hundreds of tracts and pamphlets have been taken by people whose interest was aroused at these showings, and several Books of Mormon were usually placed in the hands of keenly interested people. In several branches people who have attended the lectures have also attended Sunday services.

In at least two cases, contacts made by the lecturers have led to the waters of baptism. Truly it is a modern example of I Cor. 3:6 wherein the seed was planted, the local Saints and mis-

sionaries watered, and God gave the increase! There were also incidents such as locating members of the Church who had lost contact during the war.

At almost every showing a bond of friendship sprang up, based on a common understanding, respect for achievement, and appreciation of the finer things of life.

The past four months have been rich with experiences for Elders Loosle and Rytting. A public showing in Nottingham was publicised through open-air meetings, and results were so gratifying that a second showing was arranged. In Cambridge the films brought sunshine and colour into the white walls of the invalid wards in a hospital. One of the most attentive and interested audiences was the group of 270 men in one of His Majesty's prisons in Norwich. At Scarborough two missionaries and three Saints succeeded in bringing out a crowd of eighty people. The Hull Institute for

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Audience at St. George's Hall, Liverpool

TEACHING—

Instruction is Appropriate to the Age, Ability, and Interests of Students

EDITOR'S NOTE: This is the third in a series of four articles on "Characteristics of Good Teaching in the Church of Jesus Christ of Latter-day Saints" written especially for the readers of the "Millennial Star" by Mrs. Emily M. Carlisle. Mrs. Carlisle is a teacher by profession as well as a teacher in the Church and for several years has guided the teacher training class of the Holladay Ward.

By Emily M. Carlisle

GOOD teaching of Jesus Christ is illustrated in Luke 24:32. Peter and those that were with Christ after His resurrection "... said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? ...

"And as they thus spake, Jesus himself stood in the midst of them, . . . Then opened he their understanding, that they might understand the scriptures."

Christ opened their understanding according to the needs, abilities, and interests of his learners. In His teaching He used illustrations and stories to make the heart burn within and to open the understanding.

For enriching Latter-day Saint lessons in the classroom, stories from the Bible and Book of Mormon are appropriate. Young and old appreciate the stories of the Bible as told in the language of the King James version. Ella Lyman Cabot in "Ethics for Children" has written, "Bible stories are pervaded by a perennial humanity, a direct simplicity that makes them appeal to the young of every century. Do not alter the language. Children grasp its beauty even if they miss the meaning of a word. Omit or rearrange verses where necessary, but trust the

child; he will like King James' version. We cannot now write as the men wrote who fervently translated our Bible. The faith unquenched of Daniel praying with his windows open toward Jerusalem; the devotion of the widow casting her two mites, even all that she had, into the treasury—these are better ethical teachers than any sermon, for they are character in action."

From such stories students experience faith in God. They emerge with greater faith in the Lord and with greater loyalty to His cause. Young children can experience forgiveness in the story of "The Prodigal Son." (Luke 15: 11-32) They can understand the theme, "How oft shall my brother sin against me, and I forgive him? . . . I say not unto thee, Until seven times; but, Until seventy times seven." (Matt. 18: 21-22)

In older classes the experience from the same story may be reformation. The younger son after having wasted his substance with riotous living took the first step to reformation when he "came to himself." He took the next step with his will to arise, to repent, to go to his father, to confess, and to assume responsibility. The final step was forgiveness. For a sign of forgiveness, an act of consecration, the father had a ring put on the brother's hand. He "was dead, and is alive . . . was lost, and is found." Teachers can open up the understanding through stories as Christ did.

In the Book of Mormon, as well as in the Bible, are many stories to enrich lessons. An example of faith and loyalty from the fifty-sixth chapter of Alma tells of Heleman's two thousand striplings. "They never had fought, yet they did not fear death. They

thought more upon the liberty of their fathers than they did upon their lives. They had been taught by their mothers that if they did not doubt, God would deliver them."

With these stories the student experiences the sights, the sounds, the situations that are given. But more important he experiences the feelings and emotions that elevate him to right action now.

Many stories should be used to illustrate a theme. Not all students are ready for the same experience at the same time. The personalities of the class determine the stories.

In the Book of Mormon Alma is an example of a teacher who taught each individual according to his need. His sons, like the sons of Mosiah, "were taught in the language of his fathers that they might become men of understanding." All were taught that there is no other way or means whereby man can be saved except in and through Christ. Each son received his teaching according to his need. Heleman was given charge of the sacred records and cautioned as to their care. Shiblon gave his father great joy because of his faithfulness to God and his serving of the Lord in his youth. He was taught to endure to the end and not to boast of his wisdom and strength. To his son Corianton who had led many from the path of righteousness he taught repentance and the acknowledgment of his faults to those whom he had led astray. He was instructed to serve the Lord with all his might, mind, and strength. Good teachers teach all the truths of the Gospel and try to reach each individual according to his need, his ability, and his interest.

For interest other stories than those in the Bible and Book of Mormon may be appropriate. Stories from the classics that have been treasured through the ages may bring out the theme of the lesson. Stories should not be given for interest alone. They should fit the occasion, set up reasoning and relationships that help the



Emily M. Carlisle

student to solve the problems that arise in his life today. From the wealth of stories the teacher can choose those that clarify the point, develop the correct idea, or give amplification to the theme and make the lesson richer and more meaningful.

Many of the elders who are now labouring in the Mission Field have had James E. Moss as a teacher in the Latter-day Saint seminaries or in Sunday School. He has taught in the classroom more than ten thousand. All students in the Holladay Teacher Training Class observe his class in Sunday School. After one class he was asked by one of the training students, "Brother Moss, do you touch the heart of each student in every class?"

"Oh, no," Elder Moss, the patient, understanding teacher replied, "My lesson today may reach one. Next Sunday it may reach another. I go on giving story after story reaching one with one illustration, another with another story."

Elder Moss sees and understands the personality of each of his students. He gets an intimate knowledge of all of them. With his illustrations and

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Nottingham Baseball Champions

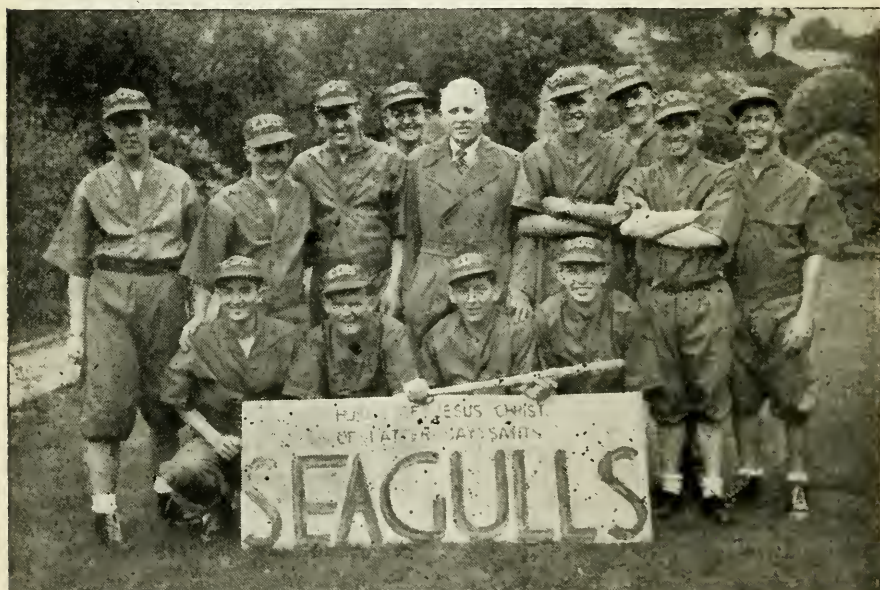
MORMON missionaries proved themselves to be adept on the baseball diamond as well as on the basketball court by capturing undefeated the Nottinghamshire Baseball League pennant. Under the name of "Seagulls" the Nottingham Elders blasted their way to a 31-14 win over the Nottingham "Flyers" on September 25th to wind up league play with an unblemished record of seven victories against no losses. The heavy-hitting "Seagulls" averaged twenty runs per game as they smothered all opposition.

Nottingham newspapers have been generous with publicity for baseball, and sports enthusiasts have been loud in their acclaim for the game, as for the sportsmanship and ability of the missionary ball-players. Not content to let the baseball season end with

league play, local fans scheduled a post-league game between the elders and an all-star team chosen from other teams in the league. A closely-fought contest ended with the "Seagulls" edging their all-star opponents 22-19 in their tightest game of the season, played before 150 members of the Mansfield Miners' Welfare Association.

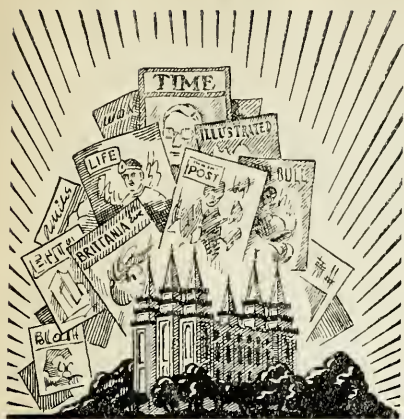
Six months ago an advertisement was placed in the Nottingham "Evening Post" asking for all those interested in baseball to contact Elder Russ Ballard, to whom the district president had assigned the responsibility for developing baseball as an aid to missionary work. Within a few days six eager young men, keen to take up the sport, were recruited to form the basis of the league's first-organised team, the "White Sox." Several Saturday

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Standing, left to right: Russ Ballard, C. W. Knowles, Keith Tibbitts, Joseph M. Reed, Selvoy J. Boyer, James O. Duncan, Paul Jensen, Ray McEntire, Doral Thacker; Kneeling: Elmer Hogge, Noble King, Jerrol M. Boyer, Douglas Duncan. Missing from picture: James M. Toone.

THE CHURCH AND THE PRESS IN BRITAIN



THE following are excerpts from recent publications in Great Britain pertinent to the Church:

Sydenham Gazette

UTAH TO BROWNHILL ROAD

Preconceived notions vanished in my first friendly handshake on Sunday with two Mormon missionaries who are spreading the Gospel according to Joseph Smith in the Catford district.

Elders Sidney Jay Nebeker and Don M. Wheeler, both recent arrivals from the Mormon capital, Salt Lake City, were not at all what I expected. I had thought it possible that they would have had long black beards. I had anticipated being addressed as "Thou." I had visualised half-a-dozen wives trailing behind them.

Instead I found myself talking to two typical smooth cheeked young Americans, who favoured the racy colloquialisms, the draped double-breasted suits, and distinctive neck-wear of their fellow-countrymen.

And they told me at once that polygamy, originally approved by the Latter-day Saints . . . had been made unlawful by a manifesto issued as long ago as 1890.

Elders Nebeker and Wheeler are two of two hundred missionaries who are seeking converts to Mormonism in Great Britain. They conduct Sunday services at the branch of the Church of Jesus Christ of Latter-day Saints at the Co-operative Hall, Brownhill Road, one of ten branches in the London district. On weekdays they go from door to door in Catford distributing their tracts and talking to local men and women about the religion that has over a million members in the United States and some six thousand over here.

NO TEA

Like all true members of their Church, they do not smoke, drink alcohol, or eat to excess. Although Elder Nebeker had heard such frightening stories of starving Britain that he brought 160 lbs. of concentrated foodstuffs with him a fortnight ago, he is managing very well on our rations, for Joseph Smith told his followers that they were not to eat too much meat, and tea-drinking is taboo.

During a long talk I was impressed by the obvious sincerity of the Elders, who receive no payment or assistance from the Mother Church in Utah during their two-year stay here.

Elder Nebeker, who came to this country straight from high school, is learning missionary work the hard way. Some 80 percent of the people at whose doors he knocks are completely apathetic when they hear his message is a spiritual one, he told me.

Sheffield Telegraph

CHURCH RALLY

More than three hundred people from Sheffield and district last night attended the final session of the local

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RED-LETTER NOTES

from the experiences of our British Missionaries

A MISSION FULFILLED

—By Elder Ralph C. Wheeler

When we learned that the United States was sending superforts to England to be stationed at a base within our district, President McKay asked three of us if we would make a trip to the American air base at Scampton to see if there were any members of the Church among the crews that had come over.

On the morning of July 29th Elder Edward Smith, Elder Owen Parkinson, and I boarded a bus for Scampton. Arriving at the air base about 1.00 p.m. we went directly to the guard room and introduced ourselves to the British officer in charge. After showing him our credentials and telling him just what we wanted, we were informed that all the superforts and their crews had flown to London for the opening of the Olympic Games and would not return until later in the day.

I then asked him if it would be possible for him to locate an American officer or someone who might be able to help us gain the information we were seeking. The British officer made a number of telephone calls and after some delay located an American officer. I talked to him and told him what we wanted. The only thing he could do, we were told, was announce our message over the public address system when the men returned to the field. We readily accepted that proposition, requesting that he broadcast when and where we could be found by any members of the Church. The officer said he would do this and call us back.

We waited quite some time but received no reply from the officer. It was a very warm day, and there was no place for us to sit, either inside the guard room or outside. However there

was a small tree and some grass at one side of the guard room, so informing the British officer where we would be when the call came through for us, we sat under the tree to read and pass the time.

An hour passed with no word for us. As I sat there I noticed several American airmen come out of one of the barracks about a hundred yards away. I knew we weren't supposed to be wandering around the base, but I became restless and just couldn't sit there any longer. I walked over to the barracks and introduced myself to some fellows sitting on the steps and asked them if they knew of any Mormons in the group.

I had no sooner finished speaking when a young man standing in the doorway adjusting his tie said, "My name is Mark Johnson, and I am a Mormon." I introduced myself, and he walked with me back to the place where I had left Elders Smith and Parkinson. We had a very nice chat with him and found he was from Preston, Idaho.

During our chat with Brother Johnson it was learned that Elder Smith was well acquainted with his father and other of his relatives. We were also informed by Brother Johnson that as far as he could find, there were no other Latter-day Saints among the American forces there. He told us that the necessity of flying light had forced him to come without any Church works. Of course we were happy to supply him with a Book of Mormon and other literature. Before leaving

MISSIONARIES: Send in your interesting experiences for recording on this page.

we left a message in the guard room in case the American officer tried to get in touch with us when we had gone, for we had not received a reply from him all during the afternoon.

In a camp of six or seven hundred men who were housed in several different barracks we felt that we had truly been guided by the hand of the Lord in being sent so directly to the one member of the Church in that large group. We made our return trip to Grimsby with a feeling that we had

successfully accomplished the mission on which we had been sent that day. The Lord does guide us in this work if we will but heed that

small voice within us.

* * *

AS YOUR FAITH IS,

SO SHALL IT BE —By K. G. McKay

On May 13th Elder Edward Smith and I were in Grimsby attending to some appointments that had previously been made. Having fulfilled the engagements, Elder Smith left immediately for Hull while I remained behind in Grimsby to visit a relative.

After visiting my aunt in Grimsby, I also went back to Hull to keep an appointment to visit Sister Clarissa

Clark. I arrived at my lodgings at 8.00 and went straight to the home of Sister Clark, expecting to find Elder Smith there. When I reached the Clark home I was told that her grandson, David Good, was ill with diphtheria and that word had been left at our lodgings asking us to administer to him. As soon as I heard this I set out for the Goods' home, and on the way I met another of the family who told me that Elder Smith had already administered to David, assisted by Brother Karl Thorpe.

The doctor in attendance had ordered that the child be taken to the infirmary. Sister Good refused because the doctor had not even taken a swab from the infected throat for examination. The throat was very markedly covered over with a black membrane, and the doctor thought it unnecessary to take a swab.

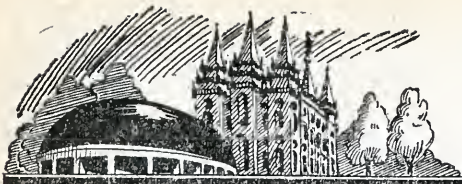
The next day the doctor came again, and when he had examined the boy, he wanted to know what Sister Good had done to his throat. He stated that it was now clear from every trace of the black membrane so characteristic of diphtheria cases.

Five days from the time the administering had been performed, after another doctor had been called for an opinion, David was allowed to return to his play outside and to return to school.

FORMER BRITISH MISSIONARIES CHOSEN FOR Y.M.M.I.A. GENERAL SUPERINTENDENCY

WITH the appointment of A. Walter Stevenson of Ogden, Utah, as first assistant, and Ralph W. Hardy of Salt Lake City as second assistant, organisation of the general superintendency of the Young Men's Mutual Improvement Association was completed by the First Presidency. The new general superintendent, Elbert E. Curtis, was appointed a month previous.

Notable fact is that all three have served in the British Mission. Elder Curtis laboured in Great Britain in 1921-1923, where he served as secretary to President George Albert Smith, the late Elder Orson F. Whitney of the Council of the Twelve, and also President David O. McKay. Also labouring in Britain from 1921-1923 was Elder Stevenson who, as president of the Nottingham District, presided over Elder Curtis, then serving as a missionary in his district. Most recently returned British missionary of the three is Elder Hardy who spent two years in Britain from 1935 to 1937.



Editor

PRIDE, SELF-PRIDE, AND FALSE PRIDE

PRIDE is a word, like so many others, that has a meaning which varies with the way it is used. Sometimes it denotes a quality of smallness of soul, personal conceit, or aristocratic aloofness. At other times it is used to express a sense of honour which impels one to uphold high standards of propriety, decency, and performance of duty. The first represents one of the besetting sins of mankind, the other a highly-prized virtue.

That a man "takes pride in his work" indicates that he not only seeks proficiency in it but gains joy and satisfaction in doing so. Such a person, all other factors being equal, will rise to the top much faster than his fellow workers whose only satisfaction lies in hearing the five-thirty whistle signal the cessation of labours for another day. Enthusiasm and a progressive spirit will colour and vitalize his personality. Nothing short of his best will be good enough for him, for the desire to do well comes from within, not from any external compulsion.

Pride in cleanliness of person, speech, and mind, pride in being punctual, dependable, and loyal, and pride in the type of service rendered to the Lord are all worthy to be sought by Latter-day Saints. Acquiring pride of this nature means no conflict with humility. Satisfaction in right living in no way lessens the truly big man's dependence upon the Lord in all things, nor does it exalt him, in his own mind, above the level of those around him.

Strength of character is often tested and found wanting when pride in worthwhile achievement tends to be replaced by self-pride. Smaller souls, those whose spiritual perception has difficulty in extending further than surface values, find their line of thinking slipping from, "How grand achievement is!" to, "How grand I am for achieving." Pride in achievement leaves the door open to humility and stimulates further development; self-pride forsakes humility and points the way to a fall.

Sadly enough, the Lord has found it necessary to reprove mankind in all ages for self-pride. Each time the covenant children were allowed to prosper, this evil crept in, threatening to destroy their souls in the midst of temporal riches. By causing troubles to come upon them the Lord humbled his people for their own salvation. It is not God's will that his sons and daughters be denied the bounties of life, but if, because of their own vanity, they can only attain eternal life through constant chastening, the loving parent is left with no alternative.



Too many men and women in the world today have allowed themselves to fall victim to self-pride. Its easy blending with more praiseworthy impulses makes detection difficult by the possessor of it, although it is woefully apparent to those around him. We cannot search our souls too diligently nor guard our thoughts too carefully in the battle against self-pride.

There is a third type of pride almost equally successful in causing heartache and discord—false pride. The roots of false pride reach down deeply for their sustenance into the soil of mis-conceived values. Feelings of self-sufficiency are prized more highly than good advice which might be had for the asking. Admission of error is considered too great a price to pay for forgiveness. "Saving face" is more to be desired than learning the truth. All these attitudes are dictates of pride misplaced.

While the clear-thinking person takes pride in seeing no wrong go unrighted, no blunder unexcused, no hurt feelings unsoothed, the victim of false pride remains too lofty to admit being in the wrong. Even though more tender feelings within him may cry out in sympathy with the offended one, pride—false pride—steps in to leave the words of reparation unsaid, the kind act undone. Both parties lose, and both reap unhappiness because an imaginary barrier proves too terrible for one to cross.

More to be pitied than condemned are the manifestations of false pride often used as a shield for feelings of inferiority. A starving man would hardly feel too inferior about his hunger to stand aloof when bread was offered. Shame at his feelings of hunger would never restrain him from partaking of the proffered morsel. Yet the same man might refrain from asking honest questions for fear of revealing his ignorance, not realising that condemnation lies not in being ignorant but in refusing to be enlightened when the opportunity arises. Or in time of sorrow, though starving for sympathy, he might draw away from those who would share that grief with him, through a false sense of pride.

This enemy of truth works even more insidiously upon many who are possessed of physical defects or other peculiarities due to causes beyond their control. Friends look beyond these things to the real person, but false pride says, "You are different; you cannot feel completely one with those around you; you must protect yourself with a barrier of pride," thus robbing them of happiness that might be theirs.

"Ye shall know the truth, and the truth shall make you free," were the words of the Saviour. Let each one examine himself and know that the bondage of mis-conceived pride must be thrown off before he can be truly free.—ROBERT E. RIGGS

World Church News



HUGE CROWDS THROUGH TEMPLE SQUARE FOR 119TH CONFERENCE.

—Thousands of Latter-day Saints and visitors from all over the United States and some foreign countries flocked to Temple Square during the three days of the 119th Semi-Annual Conference, October 1st, 2nd, and 3rd. At the Saturday evening Priesthood session, over 11,000 men were in attendance.

In each session one or more of the speakers discussed the theme of the family, the home, and the youth of the Church. Each member of the First Presidency at one time or another during the conference approached this subject, indicating the great concern in the minds of the General Authorities with the dangers that threaten this bulwark of civilisation.

Thousands of those whom the Tabernacle (over 8,000 seating capacity, 3,000 standing) could not accommodate lounged on the grounds listening to speakers over public address loud-speakers set up to convey the message of conference to them. An additional 2,000 packed the nearby Assembly Hall to view the proceedings by television.

MATTRESS FACTORY BECOMES NEWEST WELFARE PROJECT.

—One year's volunteer work and planning has brought to completion a fully equipped mattress factory in the Weber Stake, Ogden, which is turning out mattresses at the rate of one thousand

a year for distribution under the Church Welfare Programme.

The mattresses manufactured at the new plant are a Church Welfare product from raw cotton to finished goods. The cotton is grown as a Church project by members in Arizona and is processed and baled by donated labour. All labour for the manufacturing process is given freely by members of the Weber Stake.

FILM EXPERT INSPECTS LIBRARY MICRO-FILM EQUIPMENT.

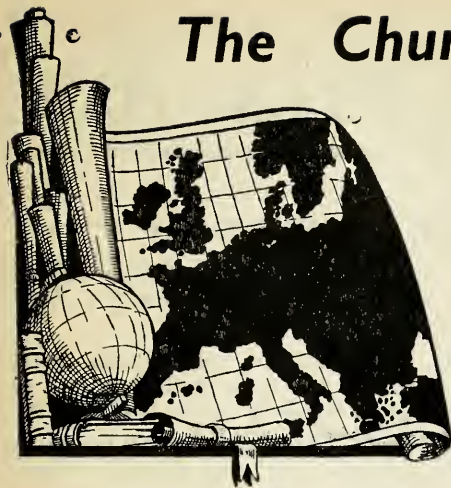
—Modern improvements and equipment being used by the Genealogical Society in micro-filming were considered very impressive by Arthur G. Hasso, visiting film expert from Denmark who recently inspected the society facilities.

Mr. Hasso, archivist of the Royal State Archives in Denmark, has been doing micro-filming for the society in Denmark and was in Salt Lake City while on tour of the United States investigating micro-film equipment of this country. He is one of the most qualified micro-film photographers and technicians in Denmark, society officials stated.

ELDER YOUNG ATTENDS U.N.—

President Levi Edgar Young of the First Council of the Seventy was in New York City for the week of October 17th to 24th as the official representative of the Utah Association for the United Nations during United Nations' Week. President Young received his appointment to represent the Utah Association from the Rt. Rev. Arthur W. Moulton, bishop of the Episcopal Diocese of Utah, who is regional vice-chairman of the American Association for the United Nations.

The Church in Europe



ARCHIBALD F. BENNETT LEAVES EUROPE.—Sailing with Elder James L. Black, micro-film editor, Elder Archibald F. Bennett, secretary of the Genealogical Society of the Church, was scheduled to leave Gothenburg, Sweden, for America late in October. Elder Bennett has been in Europe since June. Elder Black was able to micro-film records in northern Italy, receiving excellent co-operation from Protestant church officials there. Research and micro-film projects have been stimulated and inspected by Elder Bennett throughout the European Missions.

FINNISH MISSION ACTIVITY.—Finnish missionaries began work in September in Kuopio, in the heart of an inland lake and forest district in east central Finland. President Henry A. Matis reports a sizeable increase in activity in Helsinki and Turku. "In Helsinki an average of seventy-five persons have attended the English classes and sixty young people have remained for M.I.A. immediately afterward. In Turku between 150 and 200 persons have attended the English classes with many remaining for M.I.A."

BEIRUT M.I.A. AND PRIMARY FLOURISHES IN PALESTINE-SYRIAN MISSION.—The Beirut

M.I.A. opened September 28th with fifty-two present. Thirty-five of these were in the M Men class. The M Men have written their constitution, elected officers and are experiencing a steady growth in membership. A forum discussion at one meeting was so lively that a question box was established for future meetings. Questions have already been answered on the pre-existence, the purpose of life, and other Gospel phases. President Badwagan Piranian reports that the Beirut Primary grew from two to twenty children in three meetings. All children were non-members. "This growth . . . illustrates the great need of such an organization among the children here. Were the teachers and meeting places available, there is no doubt that an indefinite number of successful Primaries could be organized."

DISTRICT CONFERENCES IN EUROPEAN MISSIONS.—Autumn district conferences are being held in most of the European missions. Late in August the Rotterdam conference in the Netherlands Mission attracted 500. Peak attendance in the British Mission up to the middle of October was 340 in Sheffield. President and Sister Alma Sonne of the European Mission attended the Paris conference October 17th. Other well attended meetings are being conducted in Germany, Switzerland, and Scandinavia.

CONDITIONS IMPROVE IN WEST GERMAN MISSION.—President Jean Wunderlich is happy to report that conditions have steadily improved in the West German Mission since the currency reform was introduced into Western Germany late in June. Potatoes and some other vegetables and fruits are now off the ration for the first time since before the war. It is expected that the demand for welfare aid in the West German Mission will be much less next year. The prospect is not as favourable in the East German Mission.

British Mission



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles on October 8th, 1948, aboard the "Queen Mary."

Elder NORMAN GENE AINSCOUGH of Preston, Idaho, was assigned to labour in the Hull District.

Elder MELVIN McDONALD FILLER-UP of Lovell, Wyoming, was assigned to labour in the Irish District.

Elder GEORGE CHADWICK SCOTT of Portland, Oregon, was assigned to labour in the Irish District.

Elder SHERMAN BECK SHEFFIELD of Kaysville, Utah, was assigned to labour in the London District.

Elder WAYNE MASON WEBSTER of Hood River, Oregon, was assigned to labour in the Hull District.

Elder JOSEPH WILLIAM BROOKS of Salt Lake City, Utah, was assigned to labour in the Birmingham District.

Elder DONALD ROBINSON KIRKHAM of Shelley, Idaho, was assigned to labour in the Norwich District.

Elder DANZIL SANDBERG STEWART of Logan, Utah, was assigned to labour in the Manchester District.

**Elder GORDON ORLANDO CON-
DIE** of Richfield, Utah, was assigned to labour in the Sheffield District.

Sister SYLVIA LORAIN MOSS of Oakley, Idaho, was assigned to labour in the London District.

Sister DONA FAY CLARK of Oakley, Idaho, was assigned to labour in the London District.

Elder PAUL BARRATT of American Fork, Utah, was assigned to labour in the London District.

Elder RICHARD DOUGLAS SAGERS of Tooele, Utah, was assigned to labour in the Irish District.

**Elder KEITH BRADFORD ROM-
NEY** of Salt Lake City, Utah, was assigned to labour in the Leeds District.

Elder RICHARD FARRAWAY of Hamilton, Ontario, Canada, was assigned to labour in the Welsh District.

Elder FREDERICK HEYWOOD of San Jose, California, was assigned to labour in the Manchester District.

Elder DAVID EAMES GLEDHILL of Richfield, Utah, was assigned to labour in the Sheffield District.

Elder DEE EROLD WILLDEN of Salt Lake City, Utah, was assigned to labour in the Norwich District.

**Elder HOWARD BASSETT LEATH-
AM** of Salt Lake City, Utah, was assigned to labour in the Birmingham District.

Elder OSCAR WAYNE THORNOCK of Boise, Idaho, was assigned to labour in the Norwich District.

The following missionaries arrived in the British Isles on October 13th abroad the "S.S. America."

**Elder HOWARD EARL HOLLINGS-
WORTH** of Preston, Idaho, was assigned to labour in the Nottingham District.

Sister JENNIE S. GILBERT of Bancroft, Idaho, was assigned to labour in the Nottingham District.

Elder THOMAS YOUNG, Jr., of Salt Lake City, Utah, was assigned to labour in the Nottingham District.

**Elder DAVID RANDALL CAMP-
BELL** of Rupert, Idaho, was assigned to labour in the Scottish District.



RELEASES

Elder **DAVID W. MEYER** was released as a missionary to the British Mission on October 1st. Elder Meyer served in the Birmingham, Bristol, and London Districts.

Sister **ADA CROSS NEWMAN** was released as a missionary to the British Mission on October 8th. Sister Newman served in the Liverpool District.

Elder **JOSEPH SAMUEL NEWMAN** was released as a missionary to the British Mission on October 8th. Elder Newman served in the Liverpool District.

Sister **ETHEL JENKINS** of Bedford, Bristol, was released as a missionary to the British Mission.



APPOINTMENTS AND TRANSFERS

Elder **LINDEN B. DIAL** was transferred from the Scottish District to the Birmingham District October 12th.

Elder **MELVIN A. WHITE** was transferred from the Birmingham District

to the Scottish District October 12th.

Elder **PAUL H. MAESER** was transferred from the Scottish District to the Liverpool District October 1st.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT Reported by Melvin A. White

All four M.I.A.'s of the Birmingham District started the winter season off right with successful opening socials. Northampton staged one of the finest socials ever held in the branch, and Nuneaton's, with seventy-five people attending, was most satisfying to those who laboured to provide entertainment, as well as the large group who turned out.

President and Sister Alma Sonne visited the Birmingham District on September 26th, accompanied by Elder Wallace Bennett and Elder Dickson. The Handsworth chapel was filled to capacity as members from all branches came to listen to the grand messages that were delivered. The district felt indeed honoured by this visit.

On the 9th of October a baptismal was held in the Birmingham chapel.

Clarence and Grace Linnett of Nuneaton were baptised by Clarence Linnett, Snr. In the evening a social was put on under the direction of the Northampton Branch. It was conducted by Elder Labrum. Musical numbers were rendered by Barbara Beadsworth and Gwen Halford, and a debate was held on the subject of, "Who should punish the children, husband or wife?" with Mr. and Mrs. Bennett and Mr. and Mrs. Yates participating. The men won the debate according to the opinion of most people, but it was very close.

Northampton M.I.A. is now organised as follows: president, Elder DeLynn labrum; first assistant, Flora Britten; second assistant, Percy Lucas; secretary, Barbara Beadsworth.

Kidderminster Branch President Dennis F. Collins, who is emigrating, was replaced by Elder Jonathan Bennett.

BRISTOL DISTRICT

Reported by James W. Stewart

From the Bristol District—good news! Steadily growing in enthusiasm and activity, the district is still forging ahead. Within the branches of Bristol and Bournemouth regular investigators' meetings have recently been established and are proving a great success.

Typical of the M.I.A. activities within the district are those of Stroud whose Sunday evening service, "Keeping the Sabbath Day Holy," presented October 3rd, attracted the attention of many. M.I.A. activities are all going forth throughout the district, and plans for winter parties and highlights are reaching the final stages of preparation.

At Bristol six members were added to the ever-growing membership of the Church. They are: Deidre Elizabeth Stanbury and Royston Stuart Hayward, baptised by Elder Gerald W. Wilkinson and confirmed by Elder Alfred R. Jackson; Alice Florence Halliday and Gillian Souriya Halliday, baptised by Elder Daniel Keller and confirmed by Elder Ray Lawrence; Reginald Stuart Hayward baptised and confirmed by Elder James L. Mortensen; and Beatrice Ethel Hayward baptised by Elder James L. Mortensen and confirmed by Elder Hyrum P. Hatch.

From Cirencester comes word that activities are in full swing, and enthusiasm is high. With every passing day more and more seekers of the truth are investigating the truths of the Gospel.

HULL DISTRICT

Reported by Betty Pashby

A very happy evening was enjoyed at the Hull Branch when the M.I.A. held a district social and dance on September 25th. Many wore gaily-coloured costume dress, which added to the pleasure. An amusing note was struck with a sketch given by Elder F. W. Mason, Betty Pashby, and John C. Kennington. The music for dancing was provided by a local band

engaged for the occasion. M.C. was A. E. Ransom, who conducted the dancing in fine style. Refreshments were served, and about fifty people attended.

On September 11th the Grimsby Branch met the Dewsbury Branch at Cleethorpes for an afternoon of baseball.

The Grimsby M.I.A. opening social was combined with a farewell party for Elders Edward Smith, Joseph Cross, and Lon Rigby. Games were enjoyed by young and old.

Under the supervision of Relief Society President J. Lloyd and her counsellors, C. Turner and A. Walker, a bazaar and social was held for members and friends who gathered together to purchase goods from brightly festooned stalls. In the course of the evening ten pounds was raised.

Primary children had their turn for a social on October 1st with Mrs. L. Good in charge. It really was a children's night, and the older ones enjoyed the kiddies' war dance. For a special number Mary Kingswood gave a beautiful solo, "The Holy City."

IRISH DISTRICT

Reported by Andre C. Anastasiou

The ranks of the missionaries were happily swelled with the arrival of three new elders from the United States. Arriving in Belfast October

10th, they were rapidly drafted into their new labours. The missionaries are Elders Melvin M. Fillerup from Laramie, Wyoming, George C. Scott from Portland, Oregon, and Richard D. Sagers from Tooele, Utah. All the elders delivered their maiden talks on Sunday night, October 11th. A good attendance and a fine spirit made it an inspiring meeting.



That the Irish District is growing gradually and surely was evidenced at the Dublin Branch conference held on September 29th. The efforts of the missionaries and members are beginning to show results. The new, attractive Dublin meeting hall was filled, with many friends and investigators in attendance. A full programme was presented, including the presentation of a slide film lecture on "Understanding Human Behaviour."

LEEDS DISTRICT

Reported by Hal K. Campbell

A baptismal was held at Bradford on October 2nd. Elder Archibald F. Bennett and Elder James M. Black of the Genealogical Society of Utah were in attendance. Three people were baptised: Cicily Cunningham, baptised by James R. Cunningham, confirmed by Archibald F. Bennett; Veronica Jeanette Brown, baptised by Elder Norville Craven, confirmed by Elder John M. Newey; Ann Warnes, baptised by Arthur Warnes, confirmed by Stanley Robertshaw.

Will Crabtree was appointed second counsellor in the Halifax Branch presidency. The Relief Society of Halifax was reorganised with Daisy Mallinson as president, Kathleen Holroyd as first counsellor, and Doris Bowling as secretary. Edgar Mallinson was appointed first assistant in the Sunday School at Halifax.

The district M.I.A. social held at Bradford on September 25th was indeed a success. Each of the four branches worked hard to give the evening's entertainment of one-act plays, and they were well received by all who attended.

Dewsbury Relief Society has recently sponsored two socials for members and friends, one an outing to Cleethorpes and the other a party on the spacious back lawn of the chapel, "Fernbrook."

Of special note was the opening M.I.A. social in Dewsbury in the form of a banquet for the members. Tables were beautifully decorated and the banquet was a real tribute to the ladies

who prepared it. A programme of fine entertainment followed.

Elder Ralph L. Jack has been appointed district president in the place of Elder Weston Christensen to whom the Leeds District bid farewell on his return to his home in Victor, Idaho.

LIVERPOOL DISTRICT

Reported by Stephen B. Nebeker

Eleven new members were added to the Liverpool District at a baptismal service held in Burnley on September 26th. President Leland W. Rawson conducted the service. Elder Howard C. MacFarlane gave an address on baptism. Isabella Timms, Fred Timms, and Derek Timms were baptised by John R. Moore and confirmed by Willie Duckworth, John Cornwall and C. Norman Gardner, respectively. Albert Pickup, Nora Bamber, Enid Kyle, and William Kyle, also of Burnley Branch, were baptised by Clifton R. McBride and confirmed by Leland W. Rawson, George G. Jamieson, Stephen B. Nebeker, and Edmund C. Evans. Walter and Olive Wallace of Accrington Branch were baptised by Mervyn R. Brown and confirmed by Willie Duckworth and Leland W. Rawson, respectively. David Scott and Ronald Pierpoint of Preston Branch were baptised by Myron D. Sessions and confirmed by George G. Jamieson and Stephen B. Nebeker. The witnesses were Elder Jamieson and Elder Grant R. Dalton. Eighty-one people attended the service.

Preston Branch M.I.A. made a good start to the new season with a social held on September 15th. The first part of the programme consisted of recitations, songs, and readings given by members and friends. These were followed by games, dances, and refreshments in the form of a "Jacob's Join." Harold Corless was in charge of the arrangements.

On the 21st of September the members of the Wigan Branch also held their opening M.I.A. banquet, and thirty people sat down to a sumptuous spread. Mr. Fred Fellows presided over the affair.

LONDON DISTRICT

Reported by Jean Silsbury

On Saturday, September 18th, the South London Branch held an informal sport and athletic gathering on Wandsworth Common under the direction of Elder L. Ralph Mecham. It commenced with an exhibition softball game between London missionaries and the U.S. Navy. The Navy won a close 4-3 decision. After this there were games and races, the evening's entertainment concluding with community singing led by Elder R. E. Riggs. Needless to say this drew the attention of passers-by who stopped to listen.

The Sunday School officers and teachers of the London District met on September 26th at the South London Branch for their convention. Superintendent Chipping of the British Mission Sunday School Board presided over the convention.

MANCHESTER DISTRICT

Reported by Norman T. Woodhead

The first large scale social since 1939 was held in the Hyde Branch on October 3rd, sixty-two people being present to enjoy a well arranged programme of "Old Tyme Dancing" and a floor show. Both Hyde and Stockport M.I.A.'s contributed to the entertainment, with Briton Beverley efficiently carrying the M.C. work.

Stockport Branch reports increased attendances at meetings, and the total reached seventy-two at a recent M.I.A. dance. The Relief Society now holds regular meetings, and the Sunday School had excellent attendance on 100 percent Sunday. The energetic Stockport members do a great deal of hiking and climbing, trekking recently up the slopes of Hinder Scout on a fourteen mile hike.

Bury also has had increased attendance, reporting seventy people at social held during the past month. Rising attendance at Sacrament meetings is

a credit to the hard work of both Saints and missionaries.

A hall has been rented in Denton so that people contacted at open-air meetings during the summer can attend indoor meetings of the same nature during the winter months.

Under its news leader, Leonard M. Fitton, the Rochdale M.I.A. is off to a good start. A basketball team from the M Men has entered a local league, and the Junior Girls are hoping to have a team soon. The missionaries are playing exhibition games and making many good contacts thereby. Elder Gordon Graves and Norman T. Woodhead are assisting in these activities.

NEWCASTLE DISTRICT

Reported by Joyce H. Tiffen

Successful cottage meetings have been held recently by Elder and Sister Thomas E. Dalling at the home of Mrs. Proctor, Gateshead Branch. About twenty people have been in attendance at each, and slide film presentations have been followed by interesting discussions on the Gospel.

On September 5th Darlington Branch presidency was reorganised as follows: Thomas Dinsdale, branch president; George Wappett, first counsellor and branch clerk; and William Wiseman, second counsellor.

After a lapse of over 30 years Darlington Branch, under the direction of Elders John H. Gray and Victor E. Gilbert, has organised Sunday School, M.I.A., and Relief Society.



On September 27th South Shields held a Harvest Festival and sale was opened by Anne Dalling.

A large sum of money was raised for Relief Society funds.

Gateshead Branch has recently been reorganised, the following officers being sustained and set apart: Elder Thomas E. Dalling as branch president, Robert Graham, Jr., as first counselor, Alan W. Fryer as second counselor, and Ivy M. Morris as branch clerk and chorister. Elder Alex Morris was set apart as Sunday School Superintendent, Esther Ions as Relief Society president, Audrey Mealey as M.I.A. president, and Evelyn Young as branch organist.

NORWICH DISTRICT **Reported by Jack Cornia**

On September 26th at the Norwich chapel Dudley C. Cockell and Margaret E. Lyle were baptised by Elder Jack Cornia. Brother Cockell was confirmed by Elder G. W. Palmer, and Sister Lyle was confirmed by Elder T. D. Harper. Baptised the following week, October 3rd, were Betesy O. Ford and Maori R. Ford by Elder Harper and confirmed in turn by Elder Dale Chapman and Elder Jack Cornia.

The Lowestoft M.I.A. held its opening winter social September 14th with thirty present. September 19th was the date of their Harvest Festival, where a generous amount of vegetables donated by local members was displayed. The following day, Monday, the goods were sold and the money given to the welfare fund. A gift of vegetables was also made to the local hospital. At a social evening sponsored by the Lowestoft Primary fifty were present.

Newly sustained Sunday School secretary of Lowestoft is Margaret Run-acres.

Twelve hundred pounds of potatoes rewarded the efforts of the Norwich Branch in cultivating a ten-rod patch throughout the past months. They were distributed among the needy.

On September 26th Norwich Branch held its Harvest Festival, and the following day the fruits and vegetables were sold, to the benefit of the welfare fund.

NOTTINGHAM DISTRICT **Reported by June Wilson**

Ninety attended a farewell social at the Byron Buildings, Hucknall, given in honour of President and Sister Wallace Reid. A writing case was presented from the Saints of the Nottingham District.

Four socials have taken place in the Hucknall Branch during the month--one sponsored by the Relief Society, presided over by Florence Wright and attended by twenty-eight, another by the M.I.A., the third a Harvest Festival from which the proceeds amounted to seven pounds twelve shillings, and the fourth a day trip to Bolton Abbey and Ilkly Moor.

Eastwood Sunday School and Primary had a pleasant afternoon on September 11th enjoying games and having lunch in the branch hall.

Frederick William Mansfield, Violet Irene Mansfield, and Barbara Waldron were baptised September 18th at the Vestry Street Baths, Leicester, by Elder Thomas W. Ward, Jr., and confirmed by Leslie J. Sullivan, Elder Keith Tibbitts, and Elder Joseph M. Reed, respectively.

The opening M.I.A. social for Mansfield was held October 6th under the direction of President Bernice Wilson and Jean Heverdine. Thirty-five people attended.

Edith Brown, Primary Mother of Mansfield, and Minnie Wilson took the Sunday School to see Princess Elizabeth's wedding dress and from there to Nottingham Castle.

SCOTTISH DISTRICT **Reported by Vernon Young**

The Scottish District in the past month has been visited by President and Sister Sonne of the European Mission and President and Sister Boyer of the British Mission. During his visit to Scotland President Sonne spoke in public meetings held for the occasion in Edinburgh, Aberdeen, and Dundee.

Young and old alike participated in the fun and frolic had at the first social of the year with the Dundee M.I.A. group. An attendance of thirty was a fitting tribute to the work of Elders Davis and Harrison with this fine group.

The members, friends, and investigators of the Edinburgh Branch attended, en masse, the play "The Lady and the Pedlar" and the movie "Hamlet" during the recent music festival held in Edinburgh.

The genealogical department has just been reorganised and put under the direction of Dolly Stout. The growth and future of this organisation is greatly enhanced by its leadership and the nearness of the Edinburgh Register House. Much interest is being shown in Edinburgh in this work.

In Airdrie things are starting off in good style with social evenings marking the first meetings of the year in the M.I.A. and the Relief Society. Approximately half of the people in attendance were investigators.

A new branch of the Church has been opened in the city of Kilmarnock with Frederick Buchanan as the new branch president. Elders J. E. Call and J. J. Dunn who have been labouring in that city for two months report great opportunities for growth in that branch.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

After District Union Meeting a social evening was held in the Sheffield chapel September 26th. M.I.A. officers officiated, and Relief Society provided refreshments.

In their own little meeting hall the Sheffield Branch Relief Society held an intimate supper and social evening September 28th. An impromptu programme and games were enjoyed by all.

Fifty-five members and friends attended the Harvest Festival pro-

gramme held in the Sheffield chapel October 4th under the supervision of Relief Society President Mary Laycock. Fruits, vegetables, and flowers of every description decorated the hall. Sunday School children and members provided the programme of appropriate musical items and speeches.

Elder and Sister Thomas H. Heal, missionaries of Barnsley Branch, presented the film "The Call of the Canyons" to fifty adults at Maplewell September 15th. The film was well received and an invitation was extended for a return showing.

A lawn party celebrated the opening of Barnsley Branch M.I.A. on September 18th. An entertaining concert was presented by a group from Dewsbury, including a one act play by the missionaries.

Doncaster Branch held its Harvest Festival on September 17th. The hall was beautifully decorated with fruits, vegetables, and flowers presented by members of the branch. A programme portraying the harvest spirit was well presented. The sick and the Sunday School funds benefitted from the proceeds.

WELSH DISTRICT

Reported by Gladys Mason

Merthyr Tydfil Branch has begun the season of M.I.A. with a grand dance at which eighty were in attendance.

Welsh District missionaries have formed a baseball team and have made arrangements for matches with several Cardiff teams.

Pontypool Relief Society members have formed a choir and are anticipating their first concert, to be held at Varteg Memorial Hall in the near future.

On October 9th Elder David Widmer and Elder Farraway, a new arrival from Canada, were sent to labour in the town of Barry, South Wales. They are meeting with a favourable reception.

DISTRICT CONFERENCES

SCOTTISH—September 19th

Conference opened in Glasgow with the presentation of a very fine youth programme depicting several episodes from Church history. Participants were Fred Buchanan, Catherine McDonald, Alexander Hosie, Helen Junor, Edward McKenzie, Douglas Stout, and Betty Sutherland.

Visiting authorities were President Alma Sonne, President Selvoy J. Boyer, President Wallace R. Reid, and their wives. The message delivered to the congregation was an appeal to all people to investigate the claims of the Church of Jesus Christ of Latter-day Saints.

NOTTINGHAM—September 26th

Three sessions of conference were conducted by District President C. W. Knowles with President Selvoy J. Boyer presiding.

The first session was presented by the children, who gave talks on the restoration of the Gospel through the Prophet Joseph Smith. Other speakers, as called by President Boyer, gave reports on the auxiliary organisations.

Musical items were generously interspersed between speakers in the last two sessions, the Mansfield Women's Chorus, an Elders' Chorus, Gene Parker and Elder Doral Thacker presenting choral and vocal numbers.

Remarks by President Boyer, Sister Gladys Boyer, and President George Poole were sincerely appreciated by all in attendance, numbering 216 in the final session.

HULL—October 3rd

Among the visiting mission authorities were President Selvoy J. Boyer, Sister Gladys Boyer, and President George F. Poole. A surprise pleasure of the day was the presence of Elder Archibald F. Bennett and Elder James M. Black of the Church Genealogical Society, who both gave inspirational talks.

Other outstanding features were the performance of the Primary and Sunday School children during the morning session and excellent musical numbers throughout all sessions, besides the fine addresses of the mission presidency.

Luncheon for all was provided by the Relief Society under the direction of Olive Guest. Attendance showed a 25 percent increase over last Spring.

SHEFFIELD—October 10th

The largest Sheffield District conference in many years was held October 10th in the newly decorated Latter-day Saint chapel. The building was packed to its capacity of over 300 people, with an additional forty standing outside listening to the inspiring words of the mission authorities. Three sessions were enjoyed by all those present. The Sunday Schools presented a well prepared morning programme. Choir and chorus numbers added greatly to the spirit of the conference. The Relief Societies generously assisted with food arrangements.

FOR YOUR BOOKSHELF

A CENTURY OF MORMONISM IN GREAT BRITAIN — — 5/6
by Richard L. Evans

"WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S
BUSINESS?" — — — — — 8/0
by J. Reuben Clark, Jnr.

ADDED UPON — — — — — 6/6
by Nephi Anderson

PERSONALS

BIRTHS

KIRK.—Glenn Richard Kirk, infant son of Mr. and Mrs. Albert Kirk, was blessed by Elder Weston N. Christensen at Bradford.

COLEMAN. — Robert Andres Coleman, infant son of Mr. and Mrs. Arthur Coleman, of the Eastwood Branch, was blessed September 5th by Elder James Martin.

DEATHS

HALL. — Daisy Hall, daughter of President and Mrs. Harry H. Hall of the Nottingham Branch, died September 26th, 1948. Funeral services were held in Nottingham on September 29th.

HAIGH.—May Hilda Haigh of Barnsley was laid to rest following funeral services held October 7th. Elder Thomas H. Heal conducted the services, and musical items and speeches were given by the missionaries. The grave was dedicated by Elder Heal.

EMIGRATIONS

OATES.—Mrs. Ellen Oates of Sunderland Branch sailed for U.S.A. on October 2nd. At a farewell party she was presented with a leather handbag by the Saints, with best wishes for her future happiness. Mrs. Oates will make her home in Ogden, Utah.

WINTER.—Dorothy Winter of the Gateshead Branch sailed on the "Queen Mary" on October 9th, bound for Salt Lake City, Utah.

MARRIAGE

OSBORN - HENDERSON. — Edith Margaret Osborn and Arthur Henderson, both of St. Albans Branch, exchanged vows at "Ravenslea" chapel September 25th. President Selvoy J. Boyer officiated and the bride was given away by her brother, Mr. Ernest G. Osborn.

NOTTINGHAM BASEBALL CHAMPIONS

—continued from page 332

practice periods saw the number of participants and spectators rapidly increase. Five hundred onlookers turned out to watch the first exhibition game between the "White Sox" and the "Seagulls" at Wollaton Park, Nottingham.

Two more teams were added to the league when the baseball spark kindled the interest of a local ice hockey club. Here the services of an American, Hank Pielt, were invaluable in coaching and organising. With the total of teams then at four, Elder Ballard and Hank Pielt drew up plans for the Nottingham League and started it off by matching the "Seagulls" and "White Sox" once more in a tilt won 16—6 by the "Seagulls." From its very inception the effort to promote baseball was enthusiastically plugged by local newspapers.

Prospects for the future of baseball in Nottingham are bright. Ten additional teams are expected to join the four already entered for next season, and the league has secured admission into the National Baseball Association. This will entitle the missionary nine to play any ball club in Britain next year. In six months the game has risen from scratch to a national baseball league in Nottinghamshire.

Through the untiring efforts of the elders in promoting this red-blooded game, favourable publicity has come to the Church. Crowds averaging at least two hundred have attended each game, while newspapers have carried constant reports of the missionary team's progress. Several good Gospel contacts have come directly from baseball and no one can tell how many indirect contacts have been made through missionary efforts on the baseball diamond.

16-MILLIMETRE MISSIONARIES

—continued from page 329

the Blind appreciated the programme given to them. Those who could not see the film enjoyed the talk and the musical numbers.

There was a very cool atmosphere at a Hull Ladies' Club when they found four young "Mormons" among them, but when the programme and musical numbers were finished, the missionaries had made sixty-five good friends. The principal at the Teacher Training College at Sheffield was lavish in his praise of the type of young men the Church produced and impressed upon the ninety-five student teachers the value of a vital faith in Christ. The question period of over an hour revealed the keen interest of the young people in the M.I.A. and our concept of eternal marriage.

A full programme awaited Elders Loosle and Rytting in the Sheffield district. Almost 3,000 people were contacted in two weeks, with three or four showings each day.

The showing at Manchester University included several leading members of the staff in the audience. In Liverpool a very free discussion followed the showing to the International Friendship League, with over 100 people of many races, classes, and creeds participating.

The circuit ended in August with three showings on the Isle of Man to re-introduce the Restored Gospel to the people there.

In each district the aid of local members was given in presenting

musical numbers. Several soloists performed, and two excellent male choruses were provided by the missionaries in Nottingham and Liverpool. In several cases two local elders joined Elders Rytting and Loosle to form a male quartette. A fine mixed chorus was arranged in the Leeds district.

Perhaps the most outstanding showings were those in the Library Lecture Theatre in Sheffield and at St. George's Hall in the centre of Liverpool. An extensive advertising campaign of posters, handbills, open-air meetings and personal invitations attracted 420 people in Sheffield and 500 in Liverpool, including several ministers of various faiths.

Altogether, in four months there were about 132 showings of each film, and just under 10,000 people attended the lectures.

The comments received on the programmes were very gratifying to those who laboured so diligently to make them a success. Typical was that of the president of the Hucknall Rotary Club, "I had no idea that Utah had such a variety of agriculture, scenery, and industry." Also the remark of the chairman of the British Legion Auxiliary in Hull, "I'm sure each and every one of us is leaving this room with a completely different idea of the Mormons and their home in Utah than we had when we came."

Surely the cinema-lecture is one of the most efficient means of making contact with the people of Great Britain and bringing before them the standards and achievements of the Restored Church of Jesus Christ.

THE CHURCH AND THE PRESS IN BRITAIN

—continued from page 333

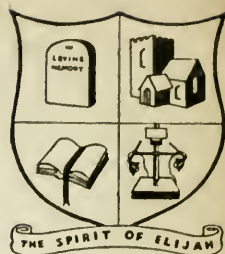
conference of the Church of Jesus Christ of Latter-day Saints, held at the Latter-day Saints Chapel, Ellesmere Road, Sheffield.

They heard a message from President

Selvoy J. Boyer, leader of the Church's British Mission. The conference was conducted by President Newell E. Warr of the Sheffield district.

[Editor's note: Official count was 340, highest of any district conference since the war.]

REPORT ON MICRO-FILM ACTIVITIES



DURING 1841 certain statesmen in England decided to complete an enumeration or census of the people in the country.

Special books were issued to the enumerators who usually were the school teachers of the localities; then on a certain day every house in each hamlet, parish, town, or city was visited. The inhabitants of the house were invited to answer several questions, their replies being entered in the census books.

A head of each household was designated according to rules, the father if present, failing that the mother; each family was grouped together showing husband, wife, and the children, tabulated according to age.

The inhabitants were also questioned as to their place of birth, trade, age, etc. When all these facts were recorded the census extract for a single house looked like this:

1851 Census of Tanfield, County Durham, Number 10, Shieldsrow.

Head George Hindson,
Age 30, Coal Miner,
Born Shieldsrow, County Durham.
Wife Mary Hindson,
Age 31,
Born Collierby, County Durham.
Son John Hindson
Age 8, Scholar,
Born Oxhill, County Durham.
Son Stephen Hindson,
Age 7, Scholar,
Born Shieldsrow, County Durham.
Daughter Jane Hindson,
Age 5, Scholar,
Born Shieldsrow, County Durham.
Daughter Margaret Ann Hindson,
Age 3
Born Shieldsrow, County Durham.
Son Thomas Hindson,
Age 1,
Born Shieldsrow, County Durham.

Son George Hindson,
Age 1 month,
Born Shieldsrow, County Durham.

Each enumerator then signed the books of families which he had interviewed and sent them to the Public Record Office, Chancery Lane, London, where they are now housed.

In the record office officials organized the books into Districts and Areas of the country and placed them in large cardboard boxes for preservation. These records are open for inspection by the public on payment of a fee, and are extremely valuable to the genealogist.

An index has been compiled to the books so it is a simple matter to obtain the book covering the area where one's progenitors lived.

In all there are about 2,500 cardboard boxes, each containing several books of the 1841 and 1851 census.

These census returns are almost equivalent to a Family Group Record being completed for every family in England and Wales. Obviously such priceless material should be in the hands of the Saints to aid in compiling pedigrees.

Therefore negotiations are in progress to have the complete 1841 and 1851 census micro-filmed.

A commencement was made with the 1851 census of Birmingham, County Warwickshire. This material has been taken on nine one hundred foot rolls of film and covers 12,000 pages. Soon it will be in the Church Genealogical Library, Salt Lake City, where it will be a blessing to Saints whose ancestors came from this locality.

CANADIAN GOVERNMENT OFFICIAL LAUDS WORK OF MORMONS

MR. R. A. McMULLIN, Agent General in Britain for Alberta, Canada, told Hyde Park crowds about his experiences with the Mormons, praising them for their thrift and industry in building up the frontier country of Alberta, Canada. Attracted to the Latter-day Saint open-air meeting in Hyde Park by the elders' familiar message, Mr. McMullin volunteered to express his views, garnered from personal experience, to the multitudes gathered around the Mormon platform.

Speaking to the missionaries he offered encouragement for members of the Church to emigrate to Alberta, Canada. Said Mr. McMullin, "We need people, and we need the right people. If Mormons wish to come there (Alberta), I should be very happy. I've been in many of their homes and know them well. I know what they've done around Lethbridge. Before the Mormons settled there the land was semi-arid; now they've made it into a garden." Furthermore he stated, "Any Mormons wishing to emigrate to Alberta may come to the Alberta House and ask for the Alberta Agent. I shall be happy to assist them personally in ironing out kinks in currency regulations and helping with other such problems which may confront them."

AN OPEN LETTER TO THE "STAR" —FROM THE SON OF A FORMER BRITISH MISSIONARY

—continued from page 323

I thought, too, of the words which Jesus gave to John Whitmer at the beginning of the Church in these latter days. "For many times you have desired of me to know that which would be of the most worth unto you . . . and now behold I say unto you, that the thing which will be of most worth . . . will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the Kingdom of my Father."

TEACHING— —continued from page 331
stories from the Bible, the Book of Mormon, the classics, his experiences, and the experiences of others, he draws out in discussion the best in his students.

When a teacher has the spirit of his lesson and the spirit of the Gospel of Jesus Christ in his teaching, his heart burns within him as he studies his lesson and as he applies his teaching to the age, ability, and interests of his learners. His students can say of him as was said of Christ, "Did not our heart burn within us as he opened to us the scriptures?"

"LOST" MEMBERS

THE following is a list of members of the Church for whom records are on file but whose records do not bear their present correct address. It is requested that anyone having knowledge of the whereabouts of these people notify the Mission Recorder, 149 Nightingale Lane, Balham, London, S.W.12. If the person is deceased, the date of death and place of burial, if known, should be sent in.

Ruth Neff Grey Bryan.
Mary Elizabeth Bursnall.
William Gilbert Bury.
George Henry Cade.
Sydney George Camm.

Ellen Carey.
John Cyril Carey.
Reginald William Carey.
Henrietta Openshaw Carter.
Edwin Cawood.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
11, Albyn Place.
Sunday School ... 11.0
Sacrament Meeting 6.30
- Accrington:**
97, Blackburn Road,
Sunday School ... 11.0
Sacrament Meeting 6.0
- Airdrie:**
L.D.S. Hall,
40, Hallcraig Street.
Sunday School ... 1.0
Sacrament Meeting 2.30
- Barnsley:**
34, Victoria Road,
Sunday School ... 3.0
Sacrament Meeting 6.0
- Belfast:**
13, The Mount,
Sunday School ... 11.30
Sacrament Meeting '7.0
- Birmingham:**
23, Booth Street,
Handsworth.
Sunday School ... 3.0
Sacrament Meeting 6.0
- Blackburn:**
4, Heaton Street,
Blackburn.
Sunday School ... 2.30
Sacrament Meeting 6.30
- Bradford:**
L.D.S. Chapel,
Woodlands Street,
Off City Road.
Sunday School ... 2.30
Sacrament Meeting 6.0
- Brighton:**
Moulscombe Hall,
Lewes Road.
Sunday School ... 2.30
Sacrament Meeting 3.30
- Bristol:**
L.D.S. Hall,
2 Zion Road,
Off Stapleton Road.
Sunday School ... 10.30
Sacrament Meeting 6.0
- Burnley:**
L.D.S. Chapel,
1, Liverpool Road,
Rosegrove.
Sunday School ... 2.0
Sacrament Meeting 4.0
- Bury:**
Band Hall,
Hampton Street,
Radcliffe.
Sunday School ... 2.30
Sacrament Meeting 5.30
- Cardiff:**
Llandaff Fields
Recreation Hall,
Cardiff.
Sunday School ... 2.30
Sacrament Meeting 6.30
- Castleford:**
L.D.S. Hall,
58 Carlton Street.
Sunday School ... 3.0
Sacrament Meeting 6.0
- Carlisle:**
Trades Hall,
Scotch Street,
Sunday School ... 2.30
Sacrament Meeting 6.0
- Cheltenham:**
St. Mark's
Community Centre,
Brooklyn Road.
Sunday School ... 10.30
Sacrament Meeting 6.30
- Darlington:**
Foresters Hall,
Northgate.
Sunday School ... 2.30
Sacrament Meeting 6.0
- Denton (Manchester):**
493, Manchester Road,
Sunday School ... 11.0
Sacrament Meeting 6.30
- Derby:**
Unity Hall,
Burton Road.
Sunday School ... 11.0
Sacrament Meeting 6.0
- Dewsbury:**
Fernbrook,
10, Oxford Road.
Sunday School ... 11.15
Sacrament Meeting 6.0
- Doncaster:**
L.D.S. Hall,
3, Trafford Street.
Sunday School ... 3.0
Sacrament Meeting 6.0
- Dublin:**
29 Clare Street.
Sunday School ... 11.0
Sacrament Meeting 7.0
- Dundee:**
Camperdown Hall,
22 Barrack Street.
Sacrament Meeting 6.0
- Eastwood:**
L.D.S. Chapel,
Church Street.
Sunday School ... 2.30
Sacrament Meeting 6.0
- Edinburgh:**
Ruskin House,
15, Windsor Street.
Sunday School ... 12.0
Sacrament Meeting 6.30
- Gateshead:**
Co-operative Hall,
Whitehall Road,
Gateshead-on-Tyne.
Sunday School ... 2.30
Sacrament Meeting 6.0
- Glasgow:**
Christian Institute,
70, Bothwell Street.
Sunday School ... 11.0
Sacrament Meeting 6.30
- Gravesend:**
142, Parrock Street.
Sunday School ... 11.0
Sacrament Meeting 6.0
- Grimsby:**
6 Migar House,
Garth Lane.
Sunday School ... 10.30
Sacrament Meeting 6.30
- Halifax:**
25 Union Street.
Sunday School ... 2.30
Sacrament Meeting 6.0
- Hucknall:**
Byron Buildings,
Oval Street,
Market Square.
Sunday School ... 10.30
Sacrament Meeting 6.0
- Hull:**
L.D.S. Chapel,
Corner of
Wellington Lane and
Berkeley Street.
Sunday School ... 10.30
Sacrament Meeting 6.30

LATTER-DAY SAINT MEETING PLACES IN BRITAIN—continued

Hyde: Barnfield Academy, Market Street. Sunday School ... 2.30 Sacrament Meeting 6.30	Mansfield: 39a, Albert Street. Sunday School ... 11.0 Sacrament Meeting 6.0	Rochdale: L.D.S. Chapel, Lower Sheriff Street. Sunday School ... 11.0 Sacrament Meeting 6.0
Kidderminster: L.D.S. Chapel, Park Street, Sunday School ... 3.0 Sacrament Meeting 5.0	Merthyr Tydfil: L.D.S. Chapel, Penyard Road. Sunday School ... 2.30 Sacrament Meeting 6.30	Scarborough: Oddfellows Hall, North Street. Sacrament Meeting 6.30
Kilmarnock: Co-operative Institute, Riccarton. Sacrament Meeting 6.0	Middlesbrough: 25, Abingdon Road. Sunday School ... 2.30 Sacrament Meeting 6.30	Varteg (Pontypool): Ambulance Hall, Hospital Road, Pontnewynydd. Sunday School ... 2.30 Sacrament Meeting 4.0
Leeds: Leeds City Museum, Park Row. Sunday School ... 2.30 Sacrament Meeting 6.0	Newport: The Park Hall, Hill Street. Sunday School ... 2.30 Sacrament Meeting 6.30	West Hartlepool: L.D.S. Chapel, 15, Osborne Road. Sunday School ... 11.0 Sacrament Meeting 6.0
Leicester: All Saints' Open, Great Central Street. Sunday School ... 11.0 Sacrament Meeting 6.0	Northampton: 89 St. Michael's Rd. Sunday School ... 10.30 Sacrament Meeting 6.30	Wigan: Over Halford's Cycle Shop, 6, Standishgate St. Sunday School ... 2.0 Sacrament Meeting 6.0
Liverpool: L.D.S. Chapel, 301, Edge Lane, Sunday School ... 3.0 Sacrament Meeting 5.0	Norwich: L.D.S. Chapel, 60, Park Lane, Sunday School ... 10.45 Sacrament Meeting 6.30	Sheffield: L.D.S. Chapel, Corner of Ellesmere and Lyons Road, Pitsmoor. Sunday School ... 2.30 Sacrament Meeting 6.0
London: Ravenslea, 149, Nightingale Lane, Balham, S.W.12. Sunday School ... 10.30 Sacrament Meeting 6.30 Canning Hall, Canning Crescent, Wood Green, N.22. Sunday School ... 5.15 Sacrament Meeting 6.15 Co-op Hall, Brownhill Road, Catford. Sunday School ... 3.0 Sacrament Meeting 4.30	Nottingham: 28, Loughborough Rd., West Bridgford. Sunday School ... 11.0 Sacrament Meeting 6.15	South Shields: L.N.E.R. Ambulance Hall, Hudson Street, Tyne Dock. Sunday School ... 3.0 Sacrament Meeting 6.0
Loughborough: 132, Station Street. Sunday School ... 2.0 Sacrament Meeting 3.0	Nuneaton: Masonic Hall, Newdegate Street. Sunday School ... 4.0 Sacrament Meeting 6.30	St. Albans: 49, Spencer Street. Sunday School ... 2.30 Sacrament Meeting 6.30
Lowestoft: L.D.S. Chapel, 20, Clapham Road. Sunday School ... 11.0 Sacrament Meeting 6.30	Oldham: L.D.S. Hall, Neville Street, Chadderton. Sunday School ... 2.30 Sacrament Meeting 6.30	Stockport: Textile Hall, Chestergate. Sunday School ... 2.30 Sacrament Meeting 6.30
Luton: Dallow Road Hall, 123, Dallow Road. Sunday School ... 3.0 Sacrament Meeting 4.30	Oxford: Forum Restaurant. Sacrament Meeting 3.0	Stroud: Norwood Hall, Horns Road. Sunday School ... 10.30 Sacrament Meeting 6.0
	Preston: L.D.S. Hall, 44, Arenham Street, Off Fishergate. Sunday School ... 2.30 Sacrament Meeting 6.30	Sunderland: L.D.S. Chapel, 18, Tunstall Road. Sunday School ... 2.30 Sacrament Meeting 6.0

CONQUEST

Lead armies to the victory
To triumph o'er their foe.
Or be a blowing Piper
With crowds whe'er you go.

Raise up a tow-ring citadel
Or palaces for kings;
Divert the mighty rivers,
Control the angry winds.

Amass a fortune unsurpassed,
To sway the minds of men.
Go wander all the world o'er,
And then come back again.

Take every prize the world can give
Or fortune send your way.
Ascend great heights, and raise your head
In regal battle sway.

And then, when crowds have vanished
And masses leave you bare—
Please tell me, sir, I pray thee,
What power have you there?

Could you give life to flowers
Of green and golden hue,
Vivify the still-born babe
To give it life anew?

Or could you, by your power,
Command the breath to stop
In mankind's aching bosom
When suff'ring is his lot?

If you can fill this measure,
And give to one "re-birth,"
Then you will be a master,
Yes, master of the earth!

—Tezroy.

(The poem, "Have You the Time?" which appeared on the back cover of the October *Millennial Star* was written by C. W. Dunn of Logan, Utah.)